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The Archbiſhop of *Canterbury's*

SPEECH:

OR

His Funerall Sermon,

Preacht by himſelf on the Scaffold on Tower-Hill, on Friday the 10. of Ianuary, 1644.

Upon HEBREWS 12. 1, 2.

Alſo, the Prayers which he uſed at the ſame time and place before his execution.

All faithfully Written by *John Hinde*, whom the Archbiſhop beſeeched that he would not let any wrong be done him by any phraſe in falſe Copies.

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JOHN GIL.

OR

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THE Archbishop of Canterbury his Funerall Sermon, Preacht by himself on the Scaffold on Tower-hill,

Vpon *Heb.* 12. 1, 2.

Let us run with patience that race that is set before us, looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the Crosse, despising the shame, and is set downe at the right hand of the Throne of God.

Good People,

YOu'l pardon my old Memory, and upon so sad occasions as I am come to this place, to make use of my Papers, I dare not trust my self otherwise.

Good People,

This is a very uncomfortable place to Preach in, and yet I shall begin with a Text of Scripture, in the twelfth of the *Hebrews*,

Let us run with patience that race that is set before us, looking unto Jesus the Author and finisher of our faith, who for the joy that was set before him, endured the Crosse, despising the shame, and is set downe at the right hand of the Throne of God.

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I have been long in my race, and how I have looked unto Ieſus the Author and finiſher of my Faith, is beſt known to him: I am now come to the end of my race, and here I finde the Croſſe, a death of ſhame, but the ſhame muſt be deſpiſed, or there is no coming to the right hand of God; Ieſus deſpis'd the ſhame for me, and God forbid but I ſhould deſpiſe the ſhame for him. I am going apace, as you ſee, towards the Red-ſea, and my feet are upon the very brinks of it, an Argument, I hope, that God is bringing me to the Land of Promiſe, for that was the way by which of old he led his people; But before they came to the Sea, he inſtituted a Paſſe-over for them, a Lamb it was, but it was to bee eaten with very ſowre Herbs, as in the Twelfth of *Exodus*.

I ſhall obey, and labour to digeſt the ſowre Herbs, as well as the Lamb, and I ſhall remember that it is the Lords Paſſeover; I ſhall not think of the Herbs, nor be angry with the hands which gathered them, but look up onely to him who inſtituted the one, and governeth the other: For men can have no more power over me, then that which is given them from above; I am not in love with this paſſage through the red Sea, for I have the weakneſſe and infirmity of fleſh and blood in me, and I have prayed as my Saviour taught me, and exampled me, *Vt tranſiret calix iſta*,

That this Cup of red Wine might paſſe away from me, but ſince it is not that my will may, his will be done; and I ſhall moſt willingly drink of this Cup as deep as he

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pleaſes, and enter into this Sea, I and paſſe through it, in the way that he ſhall be pleaſed to leade me.

And yet (Good People) it would bee remembred, That when the Servants of God, old *Iſrael*, were in this boiſtrous Sea, and *Aaron* with them, the Egyptians which perſecuted them, and did in a manner drive them into that Sea, were drowned in the ſame waters, while they were in purſuit of them: I know my God whom I ſerve, is as able to deliver me from this Sea of Blood, as he was to deliver the three Children from the furnace, *Daniel* 3.

And I moſt humbly thank my Saviour for it, my Reſolution is now, as theirs was then; their Reſolution was, They would not worſhip the Image which the KING had ſet up; nor ſhall I the Imaginations which the PEOPLE are ſetting up, nor will I forſake the Temple, and the Truth of GOD, to follow the Bleating of *Jeroboams* Calves in *Dan* and in *Bethel*.

And I pray God bleſſe all this People, and open their eyes, that they may ſee the right way; for if it fall out that the blinde lead the blinde, doubtleſſe they will both into the ditch: For my ſelf, I am, (and I acknowledge it in all humility) a moſt grievous ſinner many wayes, by thought, word and deed, and therefore I cannot doubt but that God hath mercy in ſtore for me a poor penitent, as well as for other ſinners; I have, upon this ſad occaſion, ranſack'd every corner of my heart, and yet I thank God, I have not found any of my

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sins that are there, any sins now deserving death by any known Law of this Kingdom; and yet thereby I charge nothing upon my Iudges (I humbly beseech you I may rightly be understood, I charge nothing in the least degree upon my Iudges) for they are to proceed by proof, by valuable Witnesses, and in that way I or any Innocent in the world may justly be condemned: And I thank God, though the weight of the Sentence lye very heavie upon me, yet I am as quiet within, as (I thank Christ for it) I ever was in my life: And though I am not only the first Archbishop, but the first man that ever dyed in this way, yet some of my Predecessors have gone this way, though not by this meanes: for *Elfegus* was hurried away and lost his head by the *Danes*; and *Simon Sudbury* in the fury of *Wat Tyler* and his fellowes: And long before these Saint *Iohn Baptist* had his head danced off by a lewd woman; and Saint *Cyprian* Arch-Bishop of Carthage submitted his head to a persecuting sword. Many examples great and good, and they teach me patience, for I hope my cause in Heaven will looke of another dye then the colour that is put upon it here upon earth; and some comfort it is to me, not only that I goe the way of these great men in their severall Generations, but also that my charge (if I may not be partiall) lookes somewhat like that against Saint *Paul* in the 25. of the *Acts*, for he was accused for the Law and the Temple, that is the Law and Religion; and like that of St. *Stephen* in the sixth of the *Acts*, for breaking the Ordinances which *Moses* gave us, which Ordinances were Law and Religion: but you'l say, doe I then compare my selfe with the integrity of Saint *Paul*, and Saint *Ste-*

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ven? no, God forbid, farre be it from me; I only raise a comfort to my selfe, that these great Saints and servants of God were thus laid up in their severall times; And it is very memorable that Saint *Paul*, who was one of them, and a great one, that helped on the accusation against Saint *Steven*, fell afterwards into the selfe same accusation himselfe, yet both of them great Saints and servants of God; I but perhaps a great clamour there is, that I would have brought in Popery, I shall answer that more fully by and by, in the meane time, you know what the Pharisees said against Christ himself, in the eleventh of *Iohn*, *If we let him alone, all men will beleeve on him*, Et veniunt Romani, *and the Romanes will come and take away both our place and the Nation.* Here was a causeless cry against Christ that the Romans would come, and see how just the Iudgement of God was, they crucified Christ for feare least the Romans should come, and his death was that that brought in the Romans upon them, God punishing them with that which they most feared: and I pray God this clamour of *veniunt Romani*, (of which I have given to my knowledge no just cause) helpe not to bring him in; for the Pope never had such a Harvest in England since the Reformation, as he hath now upon the Sects and divisions that are amongst us; in the meane time, *by honour and dishonour, by good report and evill report, as a deceiver and yet true*, am I now passing out of this world.

Some particulars also I think not amisse to speake of: and first this I shall be bold to speake of the King, our gracious Soveraigne, He hath been much traduced by some for labouring to bring in Popery, but upon my Con-

Conſcience (of which I am now going to give God a preſent account) I know him to be as free from this Charge I thinke as any man living, and I hold him to be as ſound a Proteſtant, according to the Religion by Law eſtabliſhed as any man in this Kingdom, and that He will venter His Life as farre and as freely for it; and I thinke I doe or ſhould know both His affection to Religion, and His grounds upon which that affection is built, as fully as any man in England.

The ſecond particular is concerning this great and populous City, which God bleſſe, here hath been of late a faſhion taken up to gather hands, and then goe to the Honourable and great Court of the Kingdome, the Parliament, and clamour for Iuſtice, as if that great and wiſe Court, (before whom the cauſes come which are unknown to the many;) could not, or would not doe Iuſtice, but at their call and appointment; a way which may endanger many an innocent man, and plucke innocent bloud upon their owne heads, and perhaps upon this City alſo, which God forbid: and this hath beene lately practiz'd againſt my ſelfe, God forgive the ſetters of this, with all my heart I begge it, but many well-meaning people are caught by it: In Saint *Stevens* caſe, when nothing elſe would ſerve, they ſtirred up the people againſt him, *Acts* 6. and *Herod* went juſt the ſelfe-ſame way, for when he had kill'd Saint *James*, he would not venture upon Saint *Peter* too, till he ſaw how the people tooke it, and were pleaſed with it, in the 12 of the *Act*. But take heed of having your hands full of bloud, in the firſt of *Iſaiah*; for there is a time beſt known to himſelfe,

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when God among other ſinnes makes inquiſition for bloud; and when Inquiſition is on foot, the Pſalmiſt tells us, *Pſalme 9.* that God remembers, that is not all, *that God remembers and forgets not* (ſaith the Prophet) *the complaint of the poore*; and he tells you what poore they are in the ninth verſe, the poore whoſe bloud is ſhed by ſuch kind of meanes: Take heed of this, *It is a feareſull thing* (at any time) *to fall into the hands of the living God*, in the 12. of the *Hebrews*: but it is feareſull indeed, and then eſpecially, when he is making his Inquiſition for bloud, and therefore with my prayers to avert the Propheſie from the City, let mee deſire that this City would remember the Propheſie that is expreſſed, *Ieremiah 26. 15.*

The third particular, is this poore Church of England, that hath flouriſhed and been a ſhelter to other neighbouring Churches, when ſtormes have driven upon them; but alaſſe, now it is in a ſtorme it ſelfe, and God knowes whether, or how it ſhall get out; and which is worſe then a ſtorme from without, it is become like an Oake cleft to ſhivers with wedges made out of its owne body, and that in every cleft, prophaneſſe and irreligion is creeping in apace; while as *Proſper* ſaith, Men that introduce prophaneſſe are cloaked with a name of imaginary religion; for we have in a manner almoſt loſt the ſubſtance, and dwell much, nay too much a great deale in Opinion; and that Church which all the Ieſuites machinations in theſe parts of Chriſtendome could not ruine, is now fallen into a great deale of danger by her own.

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The laſt particular (for I am not willing to be tedious, I ſhall haſten to goe out of this miſerable world) is my ſelfe, and I beſeech you, as many as are within hearing, obſerve me, I was borne and baptized in the boſome of the Church of *England*, as it ſtands yet eſtabliſhed by Law, in that profeſſion I have ever ſince lived, and in that profeſſion of the Proteſtant Religion here eſtabliſhed I come now to die; this is no time to diſſemble with God, leaſt of all in matter of Religion, and therefore I deſire it may be remembred; I have alwayes lived in the Proteſtant Religion eſtabliſhed in *England*, and in that I come now to die: What Clamors and Slanders I have endured for labouring to keepe an Uniformity in the externall ſervice of God according to the Doctrine and Diſcipline of this Church all men knowes, and I have abundantly felt: Now at laſt I am accuſed of high Treaſon in Parliament, a crime which my ſoule ever abhorred; this Treaſon was charged upon me to conſiſt of two parts; An endeavour to ſubvert the Law of the Realme, and a like endeavour to overthrow the true Proteſtant Religion eſtabliſhed by thoſe Laws. Beſides my Anſwers which I gave to the ſeverall Charges, I proteſted my innocency in both Houſes; It was ſaid, Priſoners proteſtations at the Barre muſt not be taken *de ipſo*; I can bring no witneſſe of my heart, and the intentions thereof, therefore I muſt come to my Proteſtation, not at the bar, but to my Proteſtation at this houre and inſtant of my death, in which (as I ſaid before) I hope all men will be ſuch charitable Chriſtians as not to thinke I would die and diſſemble my Religion, I doe therefore here, with that caution that I

delivered before, without all prejudice in the world to my Judges, that are to proceed *ſecundum allegata & probata*, and ſo to be underſtood, I die in the preſence of Almighty God and all his holy and bleſſed Angels, & I take it now on my death, That I never endeavoured the ſubverſion of the Laws of the Realme, nor never any change of the Proteſtant Religion into Popiſh ſuperſtition: and I deſire you all to remember this Proteſt of mine, for my innocency in theſe and from all manner of Treaſons whatſoever.

I have beene accuſed likewiſe as an enemy to Parliaments, no, God forbid, I underſtood them, and the benefits that comes by them, a great deale too well to be ſo, but I did indeed diſlike ſome miſgovernments (as I conceived) of ſome few one or two Parliaments; and I did conceive humbly that I might have reaſon for it, for *corruptio optimi eſt peſſima*: There is no corruption in the world ſo bad as that which is of the beſt thing in it ſelfe, for the better the thing is in nature, the worſe it is corrupted; and this being the higheſt and greateſt Court, over which no other can have any juriſdiction in the Kingdome, if by any way a miſ-government (which God forbid) ſhould any wayes fall upon it, the Subjects of this Kingdome are left without all manner of remedie, and therefore God preſerve them, and bleſſe them, and direct them, that there may be no miſ-conceit, much leſſe miſ-government amongſt them. I will not inlarge my ſelfe any further, I have done, I forgive all the world, all and every of thoſe bitter enemies, or others whatſoever they have beene, which have any wayes proſecuted me in this kinde, and I humbly deſire to be forgiven firſt of God, and then

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of every man, whether I have offended him or no, if he doe but conceive that I have; Lord, doe thou forgive me, and I beg forgiveneſſe of him, and ſo I heartily deſire you to joyne with me in prayer.

The Biſhop of *Canterburies* firſt prayer on the Scaffold.

O Eternall God and mercifull Father, looke downe upon me in mercy, in the riches and fulneſſe of all thy mercies looke upon me, but not till thou haſt nailed my ſins to the Croſſe of Chriſt; looke upon me, but not till thou haſt bathed me in the blood of Chriſt, not till I have hid my ſelfe in the wounds of Chriſt, that ſo the puniſhment that is due to my ſinnes may paſſe away and goe over me; and ſince thou art pleaſed to try me to the uttermoſt, I humbly beſeech thee give me now in this great inſtant full patience, proportionable comfort, a heart ready to die for their honour the Kings happineſſe, and this Churches preſervation; and my zeale to theſe (farre from arrogancy be it ſpoken) is all the ſin (humane frailtie excepted, and all incidents thereunto) which is yet knowne of me in

this particular for which I now come to suffer I say in this particular of Treason; but otherwise my sinnes are many and great, Lord pardon them all, and those especially whatsoever they be which have drawne downe this present Judgement upon me and when thou hast given me strength to beare it, then doe with me as seems best in thy owne eyes; and carry me through death, that I may looke upon it in what vilage soever it shall appeare to me, and that there may be a stop of this issue of blood in this more then miserable Kingdom. I shall desire that I may pray for the people too, as well as for my selfe: O Lord, I beseech thee, give grace of repentance to all people that have a thirst for blood but if they will not repent, then scatter their devices so, and such as are or shall be contrary to the glory of thy great Name, the truth and sincerity of Religion, the establishment of the King, and his posteritie after him, in their iust Rights and Priviledges, the honour and conservation of Parliaments in their ancient and iust power, the preservation of this

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poore Church in her truth peace, and patrimony and the settlement of this distracted and distressed people under their ancient Lawes and in their native Liberties, and When thou hast done all this in meere mercy for them, O Lord fill their hearts With thankfulnesse, and With religious dutifull obedience to thee and thy Commandments all their dayes: So Amen Lord Jesus; and I beseech thee receive my soule to mercy. Our Father Which art in Heaven, Hallowed be thy Name. Thy Kingdome come. Thy Will be done in earth as it is in Heaven. Give us this day our dayly bread. And forgive us our trespasses, as We forgive them that trespasse against us. And lead us not into temptation: but deliver us from evill, Amen.

When he had finished his Prayer, he gave his Paper to Doctor *Sterne*, saying, Doctor, I give you this, that you may shew it to your Fellow-Chaplains, that they may see how I am gone out of the world, and Gods blessing and his mercy be upon them.

Then turning to Master *Hinde*, he said, Friend, I beseech you heare me, I cannot say I have spoken every word as it is in my Paper, but I have gone very neere it,

it, to help my memory as well as I could; but I beſeech you, let me have no wrong done me.

Hinde. Sir, you ſhall not, If I doe any wrong let it fall on my owne head. I pray God have mercy on your ſoule.

Cant. I thanke you: I did not ſpeake with any jealouſie, as if you would doe ſo, but I ſpake it onely as a poore man going out of the world, it is not poſſible for me to keep to the words in my paper, and a phraſe may doe me wrong.

I did thinke here would have beene an empty Scaffold, that I might have had roome to die; I beſeech you let me have an end of this miſery, for I have endured it long.

When roome was made, he ſpake thus: I'le pull off my Doublet, and Gods will be done, I am willing to goe out of the world; no man can be more willing to ſend me out, then I am willing to be gone.

Sir *John Clothworthy.* What ſpeciall Text of Scripture now is comfortable to a man in his departure?

Cant. Cupio diſſolvi & eſſe cum Chriſto.

Sir *John Clothworthy.* That is a good deſire, but there muſt be a foundation for that deſire, as aſſurance.

Cant. No man can expreſſe it, it is to bee found within.

Sir *John Clothworthy.* It is founded upon a word though, and that word would be knowne.

Cant. That word is the knowledge of Jeſus Chriſt, and that alone.

And turning to the Excutioner, he gave him money, ſaying, Here honeſt friend, God forgive thee, and doe thy office upon me in mercy.

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The Executioner desiring him to give some signe when he should strike, he answerd: Yes, I will, but let me fit my selfe first.

Then kneeling down on his knees, he prayed thus:

The Bishop of *Canterburies* last prayer on the Scaffold.

LORD, I am comming as fast as I can, I know I must passe through the shadow of death before I can come to see thee, but it is but umbra mortis, **a meere shadow of death, a little darknesse upon nature, but thou by thy merits and passion hast broke through the iawes of death; so Lord receive my soule, and have mercy upon me, and blesse this Kingdome with peace and with plenty, and with brotherly love and charity, that there may not be this effusion of Christian blood amongst them, for Jesus Christs sake, if it be thy will.**

And when he said, *Lord receive my soule* (which was his signe) the Executioner did his office.

FINIS.